



In the name of Allah: the Compassionate, the Merciful

سورة المنافقون

AL-MUNAFIQUN

Name

The Surah takes its name from the sentence *Idha jaa kal-munafiquna* of verse 1. This is the name of the Surah as well as the title of its subject matter, for in it a review has been made of the conduct and attitude of the hypocrites themselves.

Period of Revelation

As we shall explain below this Surah was sent down either during the Holy Prophet's return journey from his campaign against Bani al- Mustaliq, or immediately after his arrival back at Madinah, and we have established by argument and research in the Introduction to Surah An-Nur that the campaign against Bani al-Mustaliq had taken place in Sha'ban A. H. 6: Thus, the date of the revelation of this Surah is determined precisely.

Historical Background

Before we mention the particular incident about which this Surah was sent down, it is necessary to have a look at the history of the hypocrites of Madinah, for the incident that occurred on this occasion was not a chance happening but had a whole series of events behind it, which ultimately led up to it.

Before the Holy Prophet's emigration to Madinah the tribes of the Aus and the Khazraj, fed up with their mutual rivalries and civil wars, had almost agreed on the leadership of one man and were making preparations to crown him their king. This was Abdullah bin Ubayy bin Salul, the chief of the Khazraj. Muhammad bin Ishaq has stated that among the people of Khazraj his authority was never contested and never had the Aus and the Khazraj rallied to one man before this. (Ibn Hisham, vol. II, p. 234)

Such were the conditions when the voice of Islam reached Madinah and the influential people of both the tribes started becoming Muslims. When before the Emigration, invitation was being extended to the Holy Prophet (upon whom be Allah's peace) to come to Madinah, Hadrat Abbas bin Ubadah bin Nadlah Ansari wanted to defer this invitation for the reason that Abdullah bin Ubayy also might join in the declaration of allegiance and invitation to the Holy Prophet, so that Madinah might become the centre of Islam by common consent. But the delegation that arrived in Makkah to declare their allegiance did not give any importance to the proposal of Abbas bin Ubadah, and all its members, who included 75 men from both the tribes, became ready to invite the Holy Prophet in the face of every danger. (Ibn Hisham, vol. II, P. 89). We have given the details of this event in the Introduction to Surah Al-Anfal.

Then, when the Holy Prophet arrived in Madinah, Islam had so deeply penetrated every house of the Ansar that Abdullah bin Ubayy became helpless and did not see any other way to save his leadership than to become a Muslim himself. So, he entered Islam along with many of his followers from among the chiefs and leaders of both the tribes although their hearts were burning with rage from within. Ibn Ubayy in particular was filled with grief, for the Holy Prophet (upon whom be Allah's peace) had deprived him of his kingship. For several years his hypocritical faith and grief of being deprived of his kingdom manifested itself in different ways. On the one hand, when on Fridays the Holy Prophet (upon whom be Allah's peace) took his seat to deliver the Sermon, Abdullah bin Ubayy would stand up and say "O people, the Messenger of Allah is present among you, by whom Allah has honored you; therefore, you should support him and listen to what he says and obey him." (Ibn Hisham, vol. III, p. 111). On the other, his hypocrisy was being exposed day by day and the true Muslims were realizing that he and his followers bore great malice against Islam, the Holy Prophet and the Muslims.

Once when the Holy Prophet was passing on the way Abdullah bin Ubayy spoke to him in harsh words. When the Holy Prophet complained of it to Hadrat Sa'd bin Ubadah; he said: "O Messenger of Allah, don't be hard on him, for when Allah sent you to us we were making a diadem to crown him, and, by God, he thinks that you have robbed him of his kingdom." (Ibn Hisham vol: II, pp. 237-238).

After the Battle of Badr when the Holy Prophet (upon whom be Allah's peace) invaded the Jewish tribe of Bani Qainuqa on their breaking the agreement and unprovoked revolt, this man stood up in support of them, and holding the Holy Prophet by his armor, said: "These 700 fighters have been helping and protecting me against every enemy; would you cut them down in one morning? By God, I will not leave you until you pardon my clients." (Ibn Hisham, vol. III, pp. 51- 52).

On the occasion of the Battle of Uhud this man committed open treachery and withdrew from the battlefield with 300 of his companions. One should note that at this critical moment when he so acted, the Quraish had marched upon Madinah with 3,000 troops and the Holy Prophet had marched out with only 1,000 men to resist them. Of these 1,000 this hypocrite broke away with 300 men and the Holy Prophet was left with only 700 men to meet 3,000 troops of the enemy in the field.

After this incident the common Muslims of Madinah came to realize fully that he was certainly a hypocrite and his those Companions also were found who were his associates in hypocrisy. That is why when on the very first Friday, after the Battle of Uhud, this man stood up as usual to make a speech before the Holy Prophet's Sermon, the people pulled at his garment, saying "Sit down you are not worthy to say such things." That was the first occasion in Madinah when this man was publicly disgraced. Thereupon he was so filled with rage that he left the mosque jumping over the heads of

the people. At the door of the Mosque some of the Ansar said to him, "What are you doing? Go back and ask the Holy Prophet (upon whom be Allah's peace) to pray for your forgiveness." He retorted "I do not, want him to pray for my forgiveness." (Ibn Hisham, vol. III, p. 111).

Then in A. H. 4 the Battle of Bani an-Nadir took place. On this occasion he and his companions supported the enemies of Islam even more openly. On the one side, the Holy Prophet (upon whom be Allah's peace) and his devoted Companions were preparing for war against their enemy, the Jews, and on the other, these hypocrites were secretly sending messages to the Jews to the effect: "Stand firm we are with you: if you are attacked, we will help you, and if you are driven out, we too will go out with you." The secret of this intrigue was exposed by Allah Himself, as has been explained in Surah Al-Hashr: 11-17 above.

But in spite of being so exposed the reason why the Holy Prophet (upon whom be Allah's peace) was still treating him kindly was that he had a large band of the hypocrites behind him. Many of the chiefs of both the Aus and the Khazraj were his supporters. At least a third of the population of Madinah consisted of his companions, as became manifest on the occasion of the Battle of Uhud. Under such conditions it was not prudent to wage a war with these internal enemies combined with the external enemies. On this very account, in spite of being fully aware of their hypocrisy the Holy Prophet continued to deal with them according to their apparent profession of faith for a long time. On the other hand, these people too neither possessed the power nor the courage to fight the believers openly as disbelievers, or to join hands with an invader and face them in the battlefield. Apparently they were a strong hand but inwardly they had the weakness which Allah has vividly portrayed in Surah Al-Hashr: 12-14. Therefore; they thought their well being lay only in posing as Muslims. They came to the mosque, offered the prayers gave away the *zakat*, and would make tall oral claims to the faith, which the true Muslims never felt the need to do. They would offer a thousand justifications for each of their hypocritical acts by which they would try to deceive their compatriots, the Ansar, into believing that they were with them. By these designs they were not only saving themselves from the disadvantages which could naturally accrue if they separated themselves from the Ansar brotherhood, but also taking advantage of the opportunities to make mischief which were available to them as members of the Muslim brotherhood.

These were the causes which enabled Abdullah bin Ubayy and like minded hypocrites to get an opportunity to accompany the Holy Prophet (upon whom be Allah's peace) in his campaign against the Bani al-Mustaliq, and they simultaneously engineered two great mischiefs which could shatter the Muslim unity to pieces. However, by virtue of the wonderful training in discipline that the Muslim; had received through the pure teaching of the Quran and the companionship of the Holy Prophet (upon whom be peace) both mischiefs were stopped in time, and the hypocrites themselves were disgraced instead. One of these was the mischief that has been mentioned in Surah An-Nur above, and the other which has been mentioned in this Surah.

This incident has been related by Bukhari, Muslim, Ahmad, Nasai, Tirmidhi, Baihaqi, Tabari, Ibn Marduyah, Abdur Razzaq, Ibn Jarir Tabari, Ibn Sa'd and Muhammad bin Ishaq through many reliable channels. In some traditions the expedition in which it took place has not been named, and in others it has been connected with the Battle of Tabuk. But the authorities on the battles fought by the Holy Prophet and history are agreed that this incident took place on the occasion of the campaign against the Bani al- Mustaliq. The following seems to be the real story when all the traditions are read together.

When after crushing down the power of Bani al- Mustaliq the Islamic army had made a halt in the settlement at the well of al Muraisi. Suddenly a dispute arose between two men on taking water from the well; One of them was Jehjah bin Masud Ghifari, a servant of Hadrat Umar appointed to lead his horse. The other was Sinan bin Wabar al-Juhani, whose tribe was an ally of a clan of the Khazraj. Harsh words between them led to fighting and Jehjah kicked Sinan, which the Ansar, on account of their ancient Yamanite tradition, took as a great insult and disgrace. At this Sinan called out the men of Ansar and Jehjah the Emigrants for help. Hearing about the quarrel Ibn Ubayy started inciting and calling the men of the Aus and the Khazraj to come out and help their ally. From the other side some Emigrants also came out. The dispute might have led to a fight between the Ansar and the Muhajirin themselves at the very place where they had just fought an enemy tribe jointly and crushing it had halted in its own territory. But hearing the noise the Holy Prophet (upon whom be peace) emerged and said : "what is this call of paganism? What have you to do with such a call? Leave it: it is a dirty thing." Thereupon the leading men of the two sides met and settled the dispute; Sinan pardoned Jehjah and peace was restored.

After this every person whose heart was disaffected came to Abdullah bin Ubayy and they all said to him, "Until now we had our hopes attached to you and you were protecting us, but now it seems you have become a helper of these paupers against us. Ibn Ubayy was already enraged: These words made him burst out, thus: "This is what you have done to yourselves. You have given these people shelter in your country, and have divided your property among them. So much so that they have now become our rivals. Nothing so fits us and the paupers of Quraish(or the Companions of Muhammad) as the ancient saying 'Feed your dog to fatten it and it will devour you.' If you hold back your property from them, they would go elsewhere. By God, when we return to Madinah, the honorable ones will drive out from it the mean ones."

Zaid bin Arqam, a young boy, also happened to be present in the assembly at that time. He heard this and mentioned it before his uncle, and his uncle who was one of the Ansar chiefs went to the Holy Prophet (upon whom be peace) and told him the whole story. The Holy Prophet called Zaid and asked him what had happened and he repeated every word of what he had heard. The Holy Prophet said, "Zaid, you are perhaps displeased with Ibn Ubayy; you might have been mistaken in hearing; you. might have imagined Ibn Ubayy said this." But Zaid was sure and firm. He said, "No, I swear by God I have heard him say this and that." Thereupon the Holy Prophet called Ibn Ubayy, and he came and swore that he had not said any such thing. The people of the Ansar also said "Sir, a boy says this : he might have been mistaken in what he heard Ibn Ubayy is a venerable old man and our chief. Do not believe what a boy says against him." The elderly people of the tribe reproved Zaid also, who became depressed and held his peace. But the Holy Prophet knew Zaid as well as Abdullah bin Ubayy. Therefore, he fully understood what had actually happened.

When Hadrat Umar came to know of this, he came to the Holy Prophet and said: "Please allow me to put this hypocrite to the sword. Or, if you do not think it is fit to give me the permission you may tell Muadh bin Jabal, or Abbad bin Bishr, or Sad bin Mu'adh, or Muhammad bin Maslamah from among the Ansar, to go and kill him." But the Holy Prophet said: "No, the people will say Muhammad kills his own Companions." After this he ordered the people to set off immediately, although it was at a time when the Holy Prophet was not accustomed to travel. The forced march continued for 30 hours at a stretch so that the people became exhausted. Then he halted, and as soon as they touched the ground they fell asleep. This he did to distract their minds from what had happened at the well of al-Muraisi. On the way, Hadrat Usaid bin Hudair, an Ansar chief, met the Holy Prophet, and said: "O Messenger of Allah, today you ordered the people to set off at a time which was disagreeable for

traveling, a thing you have never done before."The Holy Prophet replied: "Have you. not heard of what your friend said?" When he asked who he meant, the Holy Prophet replied:Abdullah bin Ubayy. He asked what he had said. The Holy Prophet answered: "He has asserted that when he returns to Madinah the honorable ones will drive out from it the mean ones. He answered : "By God, O Messenger of Allah, you are the honourable one and he is the mean one; you will drive him out whenever you want to."

By and by the news spread among the Ansar soldiers and it enraged them against Ibn Ubayy. The people advised him to go to the Holy Prophet (upon whom be Allah's peace) and request for his forgiveness, but he retorted : "You asked me to believe in him, and I believed in him; you asked me to pay the zakat on my property, and I paid the zakat too; now the only thing left is that I should bow down to Muhammad."This further enraged the believing Ansar and everyone' started reproaching and cursing him roughly. When the caravan was about to enter Madinah, Abdullah, the son of Abdullah bin Ubayy, stood before his father with a drawn out sword, and said: "You had said that when you reached Madinah, the honorable ones would drive out the mean ones. Now, you will know who is honorable you or Allah and His Messenger. By God, you cannot enter Madinah until the Messenger of Allah (upon whom be Allah's peace) permits you to enter." At this Ibn Ubayy cried out: "O people of Khazraj, look, my own son is preventing me from entering Madinah." The people conveyed this news to the Holy Prophet, and he said : "Tell Abdullah to let his father come home."Abdullah said, "If this is the Holy Prophet's order, then you may enter."Thereupon the Holy Prophet said to Hadrat Umar: "Now what do you think, Umar? Had you killed him on the day when you asked my permission to kill him, many people would have trembled with rage. Today if I order them to kill him, they will kill him immediately."Hadrat Umar replied "By God, I realize there was greater wisdom behind what the Apostle of Allah said than what I said."

These were the circumstances under which this Surah was sent down most probably after the Holy Prophet's return to Madinah.

The Holy Quran

The Hypocrites

Sura # 63 – 11 Verses - Madina

سورة المنافقون

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ ۗ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ
الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾

The hypocrites	الْمُنَافِقُونَ	Come to you	جَاءَكَ	When	إِذَا
That you are	إِنَّكَ	We bear witness	نَشْهَدُ	They say	قَالُوا
And Allah	وَاللَّهُ	Of Allah	اللَّهُ ۗ	Indeed the Messenger	لَرَسُولُ
Are indeed His Messenger	لَرَسُولُهُ	That you	إِنَّكَ	Knows	يَعْلَمُ
That	إِنَّ	Bears witness	يَشْهَدُ	And Allah	وَاللَّهُ
		Are indeed liars	لَكَاذِبُونَ	The hypocrites	الْمُنَافِقِينَ

Translit	'Idhā Jā'aka Al-Munāfiqūna Qālū Nash/hadu 'Innaka Larasūlu Allāhi Wa Allāhu Ya'lamu 'Innaka Larasūluhu Wa Allāhu Yash/hadu 'Inna Al-Munāfiqīna Lakādhībūna				
AhmedAli	جب آپ کے پاس منافق آتے ہیں تو کہتے ہیں ہم گواہی دیتے ہیں کہ بے شک آپ اللہ کے رسول ہیں اور اللہ جانتا ہے کہ بے شک آپ اس کے رسول ہیں اور اللہ گواہی دیتا ہے کہ بے شک منافق جھوٹے ہیں				
Jalandhry	(اے محمد صلی اللہ علیہ وسلم) جب منافق لوگ تمہارے پاس آتے ہیں تو (ازراہ نفاق) کہتے ہیں کہ ہم اقرار کرتے ہیں کہ آپ بے شک خدا کے پیغمبر ہیں اور خدا جانتا ہے کہ درحقیقت تم اس کے پیغمبر ہو لیکن خدا ظاہر کئے دیتا ہے کہ منافق (دل سے اعتقاد نہ رکھنے کے لحاظ سے) جھوٹے ہیں				
YusufAli	When the Hypocrites come to thee, they say "We bear witness that thou art indeed the Messenger of Allah." Yea, Allah knoweth that thou art indeed His Messenger, and Allah beareth witness that the Hypocrites are indeed liars.				
M.Khan	When the hypocrites come to you (O Muhammad SAW), they say: "We bear witness that you are indeed the Messenger of Allāh." Allāh knows that you are indeed His Messenger and Allāh bears witness that the hypocrites are liars indeed.				
Pickthal	When the hypocrites come unto thee (O Muhammad), they say: We bear witness that thou art indeed Allah's messenger. And Allah knoweth that thou art indeed His messenger, and Allah beareth witness that the Hypocrites indeed are speaking falsely.				
Shakir	When the hypocrites come to you, they say: We bear witness that you are most surely Allah's Messenger; and Allah knows that you are most surely His Messenger, and Allah bears witness that the hypocrites are surely liars.				

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ ۚ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾

A screen	جُنَّةً	Their oaths	أَيْمَانَهُمْ	They have taken	اتَّخَذُوا
The path	سَبِيلِ	From	عَنْ	Thus they hinder	فَصَدُّوا
Is even	سَاءَ	Veriy they	إِنَّهُمْ	Of Allah	اللَّهُ ۚ
They do	يَعْمَلُونَ	Used to	كَانُوا	What	مَا

Translit Attakhadhū 'Aymānahum Junnatan Faṣaddū `An Sabīli Allāhi 'Innahum Sā'a Mā Kānū Ya'malūna

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AhmedAli	انہوں نے اپنی قسموں کو ڈھال بنا کر رکھا ہے پھر (لوگوں کو) الہ کی راہ سے روکتے ہیں بے شک کیا برا کام ہے جو وہ کر رہے ہیں
Jalandhry	انہوں نے اپنی قسموں کو ڈھال بنا کر رکھا ہے اور ان کے ذریعے سے (لوگوں کو) راہ خدا سے روک رہے ہیں۔ کچھ شک نہیں کہ جو کام یہ کرتے ہیں برے ہیں
YusufAli	They have made their oaths a screen (for their misdeeds): thus they obstruct (men) from the Path of Allah: truly evil are their deeds.
M.Khan	They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allāh. Verily, evil is what they used to do.
Pickthal	They make their faith a pretext so that they may turn (men) from the way of Allah. Verily evil is that which they are wont to do,
Shakir	They make their oaths a shelter, and thus turn away from Allah's way; surely evil is that which they do.

ذٰلِكَ بِاَنَّهُمْ اٰمَنُوْا ثُمَّ كَفَرُوْا فَطُبِعَ عَلٰی قُلُوْبِهِمْ فَهُمْ لَا يَفْقَهُوْنَ ﴿٣﴾

Believed	اٰمَنُوْا	Because they	بِاَنَّهُمْ	That is	ذٰلِكَ
Therefore is sealed	فَطُبِعَ	Disbelieved	كَفَرُوْا	Then	ثُمَّ
So they	فَهُمْ	Their hearts	قُلُوْبِهِمْ	(on)	عَلٰی
		understand	يَفْقَهُوْنَ	Not	لَا

Translit	<i>Dhālika Bi'annahum 'Āmanū Thumma Kafarū Faṭūbi'a `Alā Qulūbihim Fahum Lā Yafqahūna</i>
AhmedAli	یہ اس لیے کہ وہ ایمان لائے پھر منکر ہو گئے پس ان کے دلوں پر مہر کر دی گئی ہے پس وہ نہیں سمجھتے
Jalandhry	یہ اس لئے کہ یہ (پہلے تو) ایمان لائے پھر کافر ہو گئے تو ان کے دلوں پر مہر لگا دی گئی۔ سو اب یہ سمجھتے ہی نہیں
YusufAli	That is because they believed, then they rejected Faith: so a seal was set on their hearts: therefore they understand not.
M.Khan	That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not.
Pickthal	That is because they believed, then disbelieved, therefore their hearts are sealed so that they understand not.
Shakir	That is because they believe, then disbelieve, so a seal is set upon their hearts so that they do not understand.

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ۖ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ ۖ كَانَتْهُمْ حُشْبٌ مِّنْ سِنْدَةٍ ۚ يَخْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ۚ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ ۚ قَاتِلْهُمْ اللَّهُ ۚ أَنَّىٰ يُؤْفَكُونَ ﴿٤﴾

Please you	تُعْجِبُكَ	You look at them	رَأَيْتَهُمْ	And when	وَإِذَا
They speak	يَقُولُوا	And if	وَإِنْ	Their bodies	أَجْسَامُهُمْ
They are as	كَانَتْهُمْ	To their words	لِقَوْلِهِمْ	You listen	تَسْمَعُ
They think that	يَخْسِبُونَ	Propped up	مُسْنَدَةٌ	Blocks of wood	حُشْبٌ
Against them	عَلَيْهِمْ	Cry is	صَيْحَةٍ	Every	كُلِّ
So beware of them	فَاحْذَرْهُمْ	The enemies	الْعَدُوُّ	They are	هُمْ

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The Hypocrites

Sura # 63 – 11 Verses - Madina

سورة المنافقون

How		Allah		May curse them	
				Are they deviated	

Translit	<i>Wa 'Idhā Ra'aytahum Tu'jibuka 'Ajsāmuhum Wa 'In Yaqūlū Tasma` Liqawlihim Ka'annahum Khushubun Musannadatun Yahsabūna Kulla Shayḥatin `Alayhim Humu Al-`Adūwu Fāḥdharhum Qātalahumu Allāhu 'Annā Yu'ufakūna</i>
AhmedAli	اور جب آپ ان کو دیکھیں تو آپ کو ان کے ڈیل ڈول اچھے لگیں اور اگر وہ بات کریں تو آپ انکی بات سن لیں گویا کہ وہ دیوار سے لگی ہوئی لکڑیاں ہیں وہ ہر آواز کو اپنے ہی اوپر خیال کرتے ہیں وہی دشمن ہیں پس ان سے ہوشیار رہیے اللہ انہیں غارت کرے کہاں وہ بھکے جارہے ہیں
Jalandhry	اور جب تم ان (کے تناسب اعضا) کو دیکھتے ہو تو ان کے جسم تمہیں (کیا ہی) اچھے معلوم ہوتے ہیں۔ اور جب وہ گفتگو کرتے ہیں تو تم ان کی تقریر کو توجہ سے سنتے ہو (مگر فہم وادراک سے خالی) گویا لکڑیاں ہیں جو دیواروں سے لگائی گئی ہیں۔ (بزدل ایسے کہ) ہر زور کی آواز کو سمجھیں (کہ) ان پر بلا آتی۔ یہ (تمہارے) دشمن ہیں ان سے بے خوف نہ رہنا۔ خدا ان کو ہلاک کرے۔ یہ کہاں بھکے پھرتے ہیں
YusufAli	When thou lookest at them, their exteriors please thee; and when they speak, thou listenest to their words. They are as (worthless as hollow) pieces of timber propped up, (unable to stand on their own). They think that every cry is against them. They are the enemies; so beware of them. The curse of Allah be on them! How are they deluded (away from the Truth)!
M.Khan	And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allāh curse them! How are they denying (or deviating from) the Right Path?
Pickthal	And when thou seest them their figures please thee; and if they speak thou givest ear unto their speech. (They are) as though they were blocks of wood in striped cloaks. They deem every shout to be against them. They are the enemy, so beware of them. Allah confound them! How they are perverted!
Shakir	And when you see them, their persons will please you, and If they speak, you will listen to their speech; (they are) as if they were big pieces of wood clad with garments; they think every cry to be against them. They are the enemy, therefore beware of them; may Allah destroy them, whence are they turned back?

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ



To them	لَهُمْ	It is said	قِيلَ	And when	وَإِذَا
For you	لَكُمْ	May ask forgiveness	يَسْتَغْفِرُ	Come	تَعَالَوْا
They turn aside	لَوَّا	Of Allah	اللَّهُ	Messenger	رَسُولُ
Turning away	يَصُدُّونَ	And you would see them	وَرَأَيْتَهُمْ	Their heads	رُءُوسَهُمْ
		Are in pride	مُسْتَكْبِرُونَ	While they	وَهُمْ

Translit	<i>Wa 'Idhā Qīla Lahum Ta`ālaw Yastaghfir Lakum Rasūlu Allāhi Lawwaw Ru'ūsahum Wa Ra'aytahum Yaşuddūna Wa Hum Mustakbirūna</i>
AhmedAli	اور جب ان سے کہا جائے کہ آؤ تمہارے لیے رسول اللہ مغفرت طلب کریں تو اپنے سر پھیر لیتے ہیں اور آپ انہیں دیکھیں گے کہ وہ رکتے ہیں ایسے حال میں کہ وہ تنبیہ کرنے والے ہیں

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Jalandhry	اور جب ان سے کہا جائے کہ اور رسول خدا تمہارے لئے مغفرت مانگیں تو سر ہلا دیتے ہیں اور تم ان کو دیکھو کہ تنجر کرتے ہوئے منہ پھیر لیتے ہیں
YusufAli	And when it is said to them "Come, the Messenger of Allah will pray for your forgiveness", they turn aside their heads, and thou wouldst see them turning away their faces in arrogance.
M.Khan	And when it is said to them: "Come, so that the Messenger of Allâh may ask forgiveness from Allâh for you", they twist their heads, and you would see them turning away their faces in pride.
Pickthal	And when it is said unto them: Come! The messenger of Allah will ask forgiveness for you! they avert their heads and thou seest them turning away, disdainful.
Shakir	And when it is said to them: Come, the Messenger of Allah will ask forgiveness for you, they turn back their heads and you may see them turning away while they are big with pride.

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ ﴿٦﴾

Whether you ask forgiveness	أَسْتَغْفَرْتَ	To them	عَلَيْهِمْ	It is equal	سَوَاءٌ
Not	لَمْ	Or	أَمْ	For them	لَهُمْ
Not	لَنْ	For them	لَهُمْ	Ask forgiveness	تَسْتَغْفِرْ
(to) them	لَهُمْ ۚ	Allah	اللَّهُ	Shall forgive	يَغْفِرَ
Not	لَا	Allah	اللَّهُ	Verily	إِنَّ
Who are rebellious, disobedient	الْفَاسِقِينَ	The people	الْقَوْمَ	Guides	يَهْدِي

Translit	Sawā'un `Alayhim `Āstaghfarta Lahum `Am Lam Tastaghfir Lahum Lan Yaghfira Allāhu Lahum 'Inna Allāha Lā Yahdī Al-Qawma Al-Fāsiqīna
AhmedAli	برابر ہے خواہ وہ آپ ان کے لیے معافی مانگیں یا نہ مانگیں اللہ انہیں ہرگز نہیں بخشنے گا بے شک اللہ بدکار قوم کو ہدایت نہیں کرتا
Jalandhry	تم ان کے لئے مغفرت مانگو یا نہ مانگو ان کے حق میں برابر ہے۔ خدا ان کو ہرگز نہ بخشنے گا۔ بے شک خدا نافرمانوں کو ہدایت نہیں دیا کرتا
YusufAli	It is equal to them whether thou pray for their forgiveness or not. Allah will not forgive them. Truly Allah guides not rebellious transgressors.
M.Khan	It is equal to them whether you (Muhammad SAW) ask forgiveness or ask not forgiveness for them. Verily, Allâh guides not the people who are the Fâsiqîn (the rebellious, the disobedient to Allâh)
Pickthal	Whether thou ask forgiveness for them or ask not forgiveness for them; Allah will not forgive them. Lo! Allah guideth not the evil-living folk.
Shakir	It is alike to them whether you beg forgiveness for them or do not beg forgiveness for them; Allah will never forgive them; surely Allah does not guide the transgressing people.

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا ۚ وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ
وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ﴿٧﴾

Say	يَقُولُونَ	Who	الَّذِينَ	They are (the ones)	هُمُ
On	عَلَىٰ	Spend	تُنْفِقُوا	Not	لَا

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The Messenger	رَسُولٍ	With	عِنْدَ	Those who are	مَنْ
They desert (him)	يَنْفَضُّوا ۖ	Until	حَتَّىٰ	Of Allah	اللَّهِ
Of the heavens	السَّمَاوَاتِ	The treasures	خَزَائِنُ	And to Allah belong	وَلِلَّهِ
The hypocrites	الْمُنَافِقِينَ	But	وَلَكِنَّ	And the earth	وَالْأَرْضِ
		comprehend	يَفْقَهُونَ	Not	لَا

Translit	<i>Humu Al-Ladhīna Yaqūlūna Lā Tunfiqū `Alā Man `Inda Rasūli Allāhi Ḥattā Yanfaddū Wa Lillahi Khazā'inu As-Samāwāti Wa Al-'Arḍi Wa Lakinna Al-Munāfiqīna Lā Yafqahūna</i>
AhmedAli	وہی لوگ ہیں جو کہتے ہیں کہ ان پر خرچ نہ کرو جو رسول اللہ کے پاس میں یہاں تک کہ وہ تترہو جائیں اور آسمانوں اور زمین کے خزانے اللہ ہی کے لیے ہیں لیکن منافق نہیں سمجھتے
Jalandhry	یہی ہیں جو کہتے ہیں کہ جو لوگ رسول خدا کے پاس (رستے) میں ان پر (کچھ) خرچ نہ کرو۔ یہاں تک کہ یہ (خود بخود) بھاگ جائیں۔ حالانکہ آسمانوں اور زمین کے خزانے خدا ہی کے ہیں لیکن منافق نہیں سمجھتے
YusufAli	They are the ones who say "Spend nothing on those who are with Allah's Messenger, to the end that they may disperse (and quit Madinah). But to Allah belong the treasures of the heavens and the earth; but the Hypocrites understand not.
M.Khan	They are the ones who say: "Spend not on those who are with Allāh's Messenger, until they desert him." And to Allāh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.
Pickthal	They it is who say: Spend not on behalf of those (who dwell) with Allah's messenger that they may disperse (and go away from you); when Allah's are the treasures of the heavens and the earth; but the hypocrites comprehend not.
Shakir	They it is who say: Do not spend upon those who are with the Messenger of Allah until they break up. And Allah's are the treasures of the heavens and the earth, but the hypocrites do not understand.

يَقُولُونَ لَنْ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَا الْأَعَزُّ مِنْهَا الْأَذَلُّ ۚ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ
وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾

We return	رَجَعْنَا	If	لَنْ	They say	يَقُولُونَ
Indeed will expel	الْمَدِينَةَ	Al-Madinah	الْمَدِينَةَ	To	إِلَى
The meaner	الْأَذَلُّ ۚ	Therefrom	مِنْهَا	The more honorable	الْأَعَزُّ
And to His Messenger	وَلِرَسُولِهِ	The honor, power and glory	الْعِزَّةُ	But to Allah belongs	وَلِلَّهِ
The hypocrites	الْمُنَافِقِينَ	But	وَلَكِنَّ	And to the believers	وَلِلْمُؤْمِنِينَ
		know	يَعْلَمُونَ	Not	لَا

Translit	<i>Yaqūlūna La'in Raja `nā 'Ilā Al-Madīnati Layukhrijanna Al-'A`azzu Minhā Al-'Adhalla Wa Lillahi Al-'Izzatu Wa Lirasūlihi Wa Lilmu'uminīna Wa Lakinna Al-Munāfiqīna Lā Ya`lamūna</i>
AhmedAli	وہ کہتے ہیں کہ اگر ہم مدینہ کی طرف لوٹ کر گئے تو اس میں سے عزت والا ذلیل کو ضرور نکال دے گا اور عزت والوں اور اس کے رسول اور مومنین ہی کے

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	لیے ہے لیکن منافق نہیں جانتے
Jalandhry	کہتے ہیں کہ اگر ہم لوٹ کر مدینے پہنچے تو عزت والے ذلیل لوگوں کو وہاں سے نکال باہر کریں گے۔ حالانکہ عزت خدا کی ہے اور اس کے رسول کی اور مومنوں کی لیکن منافق نہیں جانتے
YusufAli	They say "If we return to Madinah, surely the more honourable (element) will expel there from the meaner." But honour belongs to Allah and His Messenger, and to the Believers; but the Hypocrites know not.
M.Khan	They (hypocrites) say: "If we return to Al-Madinah, indeed the more honourable ('Abdullah bin Ubai bin Salul, the chief of hypocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allâh's Messenger SAW)." But honour, power and glory belong to Allâh, and to His Messenger (Muhammad SAW), and to the believers, but the hypocrites know not.
Pickthal	They say: Surely, if we return to Al-Madinah the mightier will soon drive out the weaker; when might belongeth to Allah and to His messenger and to the believers; but the hypocrites know not.
Shakir	They say: If we return to Medina, the mighty will surely drive out the meaner therefrom; and to Allah belongs the might and to His Messenger and to the believers, but the hypocrites do not know.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾

Believe	آمَنُوا	Who	الَّذِينَ	O you	يَا أَيُّهَا
Your properties	أَمْوَالُكُمْ	Let distract you	تُلْهِكُمْ	Not	لَا
From	عَنْ	Your children	أَوْلَادُكُمْ	Nor (and not)	وَلَا
And whosoever	وَمَنْ	Of Allah	اللَّهُ ۚ	The remembrance	ذِكْرُ
Then they	فَأُولَٰئِكَ	That	ذَلِكَ	Does	يَفْعَلْ
		The losers	الْخَاسِرُونَ	The are	هُمْ

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Tulhikum 'Amwālukum Wa Lā 'Awlādukum `An Dhikri Allāhi Wa Man Yaf'al Dhālika Fa'ulā'ika Humu Al-Khāsirūna
AhmedAli	اے ایمان والو تمہیں تمہارے مال اور تمہاری اولاد اللہ کے ذکر سے غافل نہ کر دیں اور جو کوئی ایسا کرے گا سو وہی نقصان اٹھانے والے ہیں
Jalandhry	مومنو! تمہارا مال اور اولاد تم کو خدا کی یاد سے غافل نہ کر دے۔ اور جو ایسا کرے گا تو وہ لوگ خسارہ اٹھانے والے ہیں
YusufAli	O ye who believe! let not your riches or your children divert you from the remembrance of Allah. If any act thus, the loss is their own.
M.Khan	O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers.
Pickthal	O ye who believe! Let not your wealth nor your children distract you from remembrance of Allah. Those who do so, they are the losers.
Shakir	O you who believe! let not your wealth, or your children, divert you from the remembrance of Allah; and whoever does that, these are the losers.

وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ ﴿10﴾

Which	مَا	Of that	مِنْ	And spend (in charity)	وَأَنْفِقُوا
That	أَنْ	before	مِنْ قَبْلِ	We have provided you	رَزَقْنَاكُمْ
The death	الْمَوْتُ	To one of you	أَحَدَكُمْ	Comes	يَأْتِي
If only	لَوْلَا	My Lord	رَبِّ	And he says	فَيَقُولُ
While	أَجَلٍ	For	إِلَى	You would give me respite	أَخَّرْتَنِي
And be	وَأَكُنْ	Then I would give charity	فَأَصَّدَّقَ	A little	قَرِيبٍ
		The righteous	الصَّالِحِينَ	Among	مِنْ

Translit	Wa 'Anfiqū Min Mā Razaqnākum Min Qabli 'An Ya'tiya 'Aḥadakumu Al-Mawtu Fayaqūla Rabbi Lawlā 'Akhkhartanī 'Ilā 'Ajalin Qarībin Fa'aṣṣaddaqa Wa 'Akun Mina Aṣ-Ṣāliḥīna				
AhmedAli	اور اس میں سے خرچ کرو جو ہم نے تمہیں روزی دی ہے اس سے پہلے کہ کسی کو تم میں سے موت آجائے تو کہے اے میرے رب تو نے مجھے تھوڑی مدت کے لیے ڈھیل کیوں نہ دی کہ میں خیرات کرتا اور نیک لوگوں میں ہو جاتا				
Jalandhry	اور جو (مال) ہم نے تم کو دیا ہے اس میں سے اس (وقت) سے پیشتر خرچ کر لو کہ تم میں سے کسی کی موت آجائے تو (اس وقت) کہنے لگے کہ اے میرے پروردگار تو نے مجھے تھوڑی سی اور مدت کیوں نہ دی تاکہ میں خیرات کر لیتا اور نیک لوگوں میں داخل ہو جاتا				
YusufAli	And spend something (in charity) out of the substance which We have bestowed on you, before death should come to any of you and he should say "O my Lord! why didst thou not give me respite for a little while? I should then have given (largely) in charity, and I should have been one of the doers of good."				
M.Khan	And spend (in charity) of that with which We have provided you, before death comes to one of you and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give Sadaqah (i.e. Zakât) of my wealth, and be among the righteous [i.e. perform Hajj (pilgrimage to Makkah)] and other good deeds.				
Pickthal	And spend of that wherewith We have provided you before death cometh unto one of you and he saith: My Lord! If only thou wouldst reprieve me for a little while, then I would give alms and be among the righteous.				
Shakir	And spend out of what We have given you before death comes to one of you, so that he should say: My Lord! why didst Thou not respite me to a near term, so that I should have given alms and been of the doers of good deeds?				

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿11﴾

Allah	اللَّهُ	Grants respite	يُؤَخِّرَ	And never	وَلَنْ
Comes	جَاءَ	When	إِذَا	To a soul	نَفْسًا
All-Aware	خَبِيرٌ	And Allah is	وَاللَّهُ	Its appointed time (death)	أَجْلُهَا ۚ
		You do	تَعْمَلُونَ	Of what	بِمَا

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Translit	<i>Wa Lan Yu'uakhhira Allāhu Nafsāan 'Idhā Jā'a 'Ajaluhā Wa Allāhu Khabīrun Bimā Ta`malūna</i>
AhmedAli	اور اللہ کسی نفس کو ہرگز مہلت نہیں دے گا جب اس کی اجل آجائے گی اور اللہ اس سے خبردار ہے جو تم کرتے ہو
Jalandhry	اور جب کسی کی موت آجاتی ہے تو خدا اس کو ہرگز مہلت نہیں دیتا اور جو کچھ تم کرتے ہو خدا اس سے خبردار ہے
YusufAli	But to no soul will Allah grant respite when the time appointed (for it) has come: and Allah is well-acquainted with (all) that ye do.
M.Khan	And Allāh grants respite to none when his appointed time (death) comes. And Allāh is All-Aware of what you do.
Pickthal	But Allah reprieveeth no soul when its term cometh, and Allah is Aware of what ye do.
Shakir	And Allah does not respite a soul when its appointed term has come, and Allah is Aware of what you do.